that Moſes's beautiful, poetical coſmogony, and the account of the fall of man, were literally true, I could not believe what my reaſon told me was derogatory to the character of the Supreme Being: and, having no fear of the devil before mine eyes, I venture to call this a ſuggeſtion of reaſon, inſtead of reſting my weakneſs on the broad ſhoulders of the firſt ſeducer of my frail ſex.

'It being once demonſtrated,' continues Rouſſeau, 'that man and woman are not, 'nor ought to be, conſtituted alike in tem- 'perament and character, it follows of courſe 'that they ſhould not be educated in the ſame 'manner. In purſuing the directions of na- 'ture, they ought indeed to act in concert, 'but they ſhould not be engaged in the ſame 'employments: the end of their purſuits 'ſhould be the ſame, but the means they 'ſhould take to accompliſh them, and of 'conſequence their taſtes and inclinations, 'ſhould be different *.'

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'Whether I conſider the peculiar deſtina- 'tion of the ſex, obſerve their inclinations, 'or remark their duties, all things equally

* Rouſſeau's Emilius, Vol. III. p. 176.

'concur

'concur to point out the peculiar method of 'education beſt adapted to them. Woman 'and man were made for each other; but 'their mutual dependence is not the ſame. 'The men depend on the women only on 'account of their deſires; the women on the 'men both on account of their deſires and 'their neceſſities: we could ſubſiſt better 'without them than they without us *.'

. . . . . .

'For this reaſon, the education of the wo- 'men ſhould be always relative to the men. 'To pleaſe, to be uſeful to us, to make us love 'and eſteem them, to educate us when young, 'and take care of us when grown up, to ad- 'viſe, to conſole us, to render our lives 'eaſy and agreeable: theſe are the duties of 'women at all times, and what they ſhould 'be taught in their infancy. So long as we 'fail to recur to this principle, we run wide 'of the mark, and all the precepts which 'are given them contribute neither to their 'happineſs nor our own †.'

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'Girls are from their earlieſt infancy fond 'of dreſs. Not content with being pretty,

* Rouſſeau's Emilius, Vol. III. p. 179. † P. 181.

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